



# Library of The Theological Seminary

PRINCETON · NEW JERSEY



PRESENTED BY

Yale Divinity School Library

PER BV 2360 .S8 v.1-2

The Student volunteer





Digitized by the Internet Archive  
in 2015

<https://archive.org/details/studentvolunteer12stud>

# The Student Volunteer

---

VOL. I.

MARCH, 1893.

No. 2.

---

## THE VOLUNTEER MOVEMENT'S POSSIBLE PERILS.

ROBERT E. SPEER.

If the Student Volunteer Movement from the beginning had been a failure, if it had missed completely the will of God and were persisting in its course in spite of the judgment of His wiser servants, and the clear indication of His own pleasure, it would be needless to point out any dangers which might beset its work. Such a warning would be unregarded for one thing, and for another it could be summed up briefly, namely, that the Movement's existence was one continuous peril. But because it has in so many ways been used of God to help His kingdom, and has entered helpfully and spiritually into the lives of so many young men and young women, it is very needful to point out all possible perils that they may be guarded against, and the Movement rendered more efficient in helping the cause of missions, and promoting the exceeding glory of the Lord Jesus.

The special peril of the Movement at the outset was pride. The first year, of course, there was no such danger except in institutions where the number of volunteers was exceptionally large. But as the numbers grew, and inconsiderate and enthusiastic people seemed to see in the Movement a modern crusade after the

fashion of Peter the Hermit's, its real importance came to be exaggerated, and instead of being allowed to carry on its work quietly and trustfully a large publicity brought unmerited praise and also unjust criticism. It had more to fear from the former than from the latter. For the last year or two the work has been carried on with greater quietness. College life has become accustomed to it. Yet it is to be hoped that as on one hand the Movement strives to do its work humbly it may not cease on the other to create disturbances and commotion wherever in the colleges the self-full life holds sway.

The constant danger which besets all movements among Christians, young as well as old, is the missing of the leading of the Holy Spirit. All other evils are wrapped up in this. When the young people embark on an effort for doing good which seems to be clearly in line with the will of God in its spirit and inception, the subtle temptation always arises to trust to the principles implied in the character of the effort rather than to the never-failing guidance of the Holy Spirit. When under a stress of strong conviction we ally ourselves with a movement whose general aim is thoroughly to be commended the danger always confronts us individually of clinging so to this general aim that we seek

“to please God more  
(which meaneth otherwise) than as God please.”

Now in application to the present case there is a real danger here, that some volunteers may adhere so firmly to the declaration as to put it in the place of God's Spirit, and by striving to please God in this way actually walk in ways not personally designed for them by Him. This is in no sense an objection to the declaration which binds this Movement together. It is merely an insistence that conscientious adherence to that declaration must not blind any man to the personal direction which the Holy Spirit wishes to give his life. It is difficult to see how the Movement could have existed without this declaration, or some other like it. It was necessary to ask college students to make a definite decision, and this decision must be of such a kind as clearly to express a common purpose, and of such conclusiveness as to lead those

who made it to interpret thereafter what would be called Providential openings and leadings by some, as temptations to turn aside from a life to which the Holy Spirit had already directed them.

The declaration has been a great blessing to the Movement. And while there are dangers to be feared from shutting out the Holy Spirit, there are dangers equally great to be feared from letting other spirits in.

So many Christian people are so little in sympathy with any wide-spread and intelligent effort to evangelize the world speedily, that they urge as objections in the way of going, obstacles that are not regarded as such by the Holy Spirit, and consequently some of the best lives of service have been secured to the missionary cause only by acting in opposition to such apparently Christian counsels. The Autobiography of John G. Paton furnishes one of the most recent instances of this. The danger from this source becomes greater in proportion as a man has met with success in his Christian work here. The better he is, the stronger will be the influence brought to bear to keep him in Christian work at home. And a very real peril confronts the Movement because it so strongly confronts the individual members of it in the infirmity of missionary purpose which yields to these influences. There is, of course, the danger on the other hand that young men and young women will press forward without sufficient regard to the opinions and judgments of older and more experienced Christians. The point that is here urged is simply that these opinions and judgments are not the expressions of the will of God. They are merely so many things to be taken into consideration in determining what His will is. As a good Scotchman expressed it, "Part of the way of finding God's will is talking to wise people, but their decision is not to be regarded as final or authoritative." The Boards themselves are not infallible, and while the fact that a volunteer is rejected by his Church Board may raise a large question as to his duty to go, it is no certain indication that he has not been called as a missionary, and his rejection by the Board may be merely a severe measure on God's part to test his courage and trust.

*(To be Continued.)*

## STUDIES ON CHINA.

D. W. L.

## STUDY III. RELIGIONS.

Additional Literature: (1) R. C.—“THE RELIGIONS OF CHINA,” by James Legge. 1881. \$1.50 (our price, \$1.22). (2) D. I. & D.—“THE DRAGON, IMAGE, AND DEMON,” by Rev. Hampden C. Du Bose. 1886. \$2.00 (our price, \$1.66). (3) D. R.—“DOOMED RELIGIONS,” edited by Rev. J. M. Reid, D. D. 1884. \$1.20 (our price, \$1.00). (4) R. W.—“THE RELIGIONS OF THE WORLD,” by David J. Burrell, D. D. 1888. \$1.25 (5) S. C. B.—“SHORT CHAPTERS ON BUDDHISM,” by the Right Rev. J. H. Titcomb, D. D., \$1.20 (our price, \$0.95). (6) N. C. R.—“PRESENT DAY TRACTS ON THE NON-CHRISTIAN RELIGIONS OF THE WORLD,” by Muir, Legge, Mitchell, and Reynolds. 1887. \$1.00 (our price, \$0.77). (7) C. & T.—“CONFUCIANISM AND TAOISM,” by Robert K. Douglas. 1889. \$1.00 (our price, \$0.80). (8) “BUDDHISM,” by T. W. Rhys Davids. 1890. \$1.00 (our price, \$0.80). (9) L. C.—“REPORT OF THE CENTENARY CONFERENCE OF PROTESTANT MISSIONS OF THE WORLD, HELD AT LONDON, edited by Rev. James Johnston. 1888. 2 vols., \$2.00 (our price, \$1.37). (10) A. L.—“THE GOSPEL IN ALL LANDS,” monthly missionary magazine of the M. E. Church (North), \$1.50 per year. (11) H. & A.—“THE CHURCH AT HOME AND ABROAD,” monthly missionary magazine of the Presb. Church (North), \$1.00 per year.

1. *Confucianism.* Sub-topics: life, teachings and character of Confucius; doctrines of God, man, sin, salvation, and the world; the worship of ancestors; political, ethical and religious aspects; compared with Christianity. References: D. R., pp. 378-419; R. W., pp. 233-262; R. C., pp. 3-308; N. C. R., tr. 2; C. & T., pp. 1-170; D. I. & D., pp. 89-142; C. & C., pp. 46-54, 130-147; M. K., II., pp. 194-206; A. L., Feb. '93, pp. 66-71; M. R., Feb. '90, pp. 145, 146; Feb. '91, pp. 147-150; Feb. '92, pp. 83, 84; Feb. '93, pp. 96-101.

2. *Buddhism.* Sub-topics: its introduction into China; doctrines of God, man, sin, salvation, and the world; its idols, temples and worship; its priesthood; the religious attitude of the Chinese mind; Buddhism contrasted with Christianity. References: S. C. B., pp. 1-200; D. R., pp. 243-284; R. W., pp. 121-161; M. K., II., pp. 218-274; N. C. R., tr. 5; B., pp. 88-123, 240-250; L. C., I., pp. 31-40; C. & C., pp. 83-113; D. I. & D., pp. 143-319; M. R., Feb.



'90, p. 146; Apr. '90, pp. 293-295; Apr. '91, pp. 296-301; July '91, pp. 531-533; Sept. '91, pp. 658-661; Feb. '92, p. 84.

3. *Taoism*. Sub-topics: its legal standing; doctrines of God, man, sin, salvation, and the world; influence of Buddhism upon it; its moral teaching; its purgatory and hell; its book; its superstitious rites; compared with Christianity; the inter-relation of Confucianism, Buddhism, and Taoism. References: D. R., pp. 285-339; C. & T., pp. 173-287; R. C., pp. 159-308; E. M., I., pp. 259, 260; M. K., II., pp. 207-217; C. & C., pp. 78-83, 114-129, 148-193; D. I. & D., pp. 27-37, 345-463; M. R., Feb. '90, p. 145; Feb. '92, pp. 84, 85; H. & A., Feb. '93, pp. 108-110.

#### STUDY IV. SUCCESS OF MISSIONS.

Additional literature: (1) I. B. A.—"IN BRIGHTEST ASIA," by Rev. Henry C. Mabie, D. D. 1892. \$1.25 (our price, \$1.05). (2) S. M.—"THE SUCCESS OF CHRISTIAN MISSIONS," by Robert Young, F. R. S. G. S. 1890. \$1.25. (3) G. V. & S.—"THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS," by Rev. John Liggins. 1888. \$0.75 (our price, \$0.59). (4) M.—"THE MISSIONARY," monthly missionary magazine of the Presb. Church (South). \$1.00 per year.

1. *Early Missions (until 1842)*. Sub-topics: Nestorian missions; work of the Roman Catholic Church; beginnings of Protestant missions; the laying of foundations. References: M. K., II., pp. 275-317; C. & C., pp. 297-301, 423-452; E. M., I., pp. 253, 254, 264-266; M. R., Feb. '92, pp. 101-110.

2. *Modern Missions*. Sub-topics: the treaties of Nanking and Tientsin; work on the coast; work in inland provinces; growth of the native church; the effects of the famines and the riots on missions; obstacles to mission work; the success of the missions; signs of progress. References: M. K., II., pp. 318-369; C. & C., pp. 374-394; E. M., I., pp. 253, 265-271; S. M., pp. 152-163; G. V. & S., pp. 55-70; M., Feb. '93, pp. 55-57; A. L., Feb. '93, p. 75; M. R., Sept. '91, p. 700; Feb. '92, pp. 139, 140, 145-147; Mar. '92, pp. 197-202, 236; Apr. '92, pp. 317, 318; Aug. '92, p. 606.

3. *Are mission converts a failure?* References: I. B. A., pp. 48-51, 67-69; A. L., Feb. '93, p. 85; M. R., Apr. '91, pp. 257-259; Feb. '92, pp. 97-100, 120-122, 145; Mar. '92, pp. 221, 222.

## STUDY V. METHODS OF WORK.

Additional literature: (1) M. M.—“MEDICAL MISSIONS,” by John Lowe. 1887. \$2.00 (our price, \$1.23). (2) F. M.—“FOREIGN MISSIONS OF THE PROTESTANT CHURCHES,” by J. Murray Mitchell, M.A., LL. D. 1888. \$0.50 (our price, \$0.42).

1. *Medical Missions.* Sub-topics: as a pioneer agency; as an evangelizing agency; their extent in China; hospitals and dispensaries; itinerant medical work. References: M. M., pp. 57-62, 121-143; L. C., I., pp. 392-395; II., pp. 103-109; E. M., II., pp. 50-53; I. B. A., pp. 91-95; S. C., pp. 268-279; M. K., II., pp. 333-340; F. M., pp. 69-71.

2. *Educational work.* Sub-topics: schools and colleges; training of native ministers, Bible readers, colporteurs, and other helpers; the value of this phase of work. References: L. C., II., pp. 184-206, 222, 226, 387, 396-398, 406-410; C. & C., pp. 358-362, 371-373; F. M., 66-69; S. C., pp. 167-177; A. L., Feb. '93, pp. 50-52, 74, 75; M. R., Dec. '90, pp. 901-907.

3. *The mission press.* Sub-topics: Bible translation and distribution; circulation of other literature; the relation of this to other lines of work. References: L. C., II., pp. 266-272, 291-297, 308-315; C. & C., pp. 363-369; S. C., pp. xl-xlix, 41-44, 116-124; F. M., pp. 63-66.

4. *Evangelistic work.* Sub-topics: itinerant and settled preaching; pastoral work; the pre-eminence of this phase in missions. References: L. C., II., pp. 29-47; S. C., pp. xiii; 177-195; C. & C., pp. 369, 370; F. M., pp. 64, 65.

---

Let us praise God that His church has already 50,000 communicants from among the inhabitants of China, but let us spring to the rescue as we remember that there is less than one ordained missionary in that empire to every half million of souls.

---

We Christians in this country are constantly put to shame by the liberality of converts in heathendom. Mr. John R. Sampey, in his pamphlet on Brazil says, “Both in Bahia and in Rio Janeiro the figures show that the members have given as much as eight dollars per capita in one year.”

## THE MONTHLY MISSIONARY MEETING.

J. CAMPBELL WHITE.

### THE MENTAL EFFECTS OF HEATHENISM.

#### *I. Present Intellectual Condition of Heathen Peoples.*

1. Educational advantages.
2. Percentage of illiterate on each field; (a) Among males, (b) Among females.
3. Knowledge of various peoples along agricultural, mechanical and scientific lines.
4. The mental capabilities of these peoples.

#### *II. The Relation between Civilization and Religion.*

1. Do heathen religions promote or stifle a spirit of free inquiry? (Here note the policy of Romanism.)
2. The effect on the civilization of a barbarian community when it becomes Christian.
3. Can our civilization be accounted for apart from Christianity?

#### *III. The Possibilities of Education in Missions.*

1. Results already obtained, especially in Japan and Syria.
2. Effect of scientific knowledge on popular superstitions.
3. Extent of educational work.
4. The opportunity for Christian teachers.

GENERAL REFERENCES: "China and the Chinese," by Rev. J. L. Nevius<sup>1</sup>; "The Chinese," by Dr. W. A. P. Martin<sup>2</sup>; "Personal Life of David Livingstone," by Blaikie<sup>3</sup>; "India," by Dr. Gracey<sup>4</sup>; Report of Volunteer Convention<sup>5</sup>; "Missionary Review<sup>6</sup>," "Encyclopedia of Missions<sup>7</sup>," "Life of J. H. Neesima<sup>8</sup>," "Autobiography of John G. Paton<sup>9</sup>."

### SUGGESTIONS.

1. The same general plan may be followed as was suggested in the last number of THE STUDENT VOLUNTEER.

2. In looking up specific references for those who are to speak on these topics, the Missionary Committee should not limit itself to the "General References" above, but should examine all other literature at their disposal.

3. Where there is a Band of volunteers, the Missionary Committee should put itself in a position to receive from them any references which they may have to material on the subject in hand.

4. The college librarian will frequently give directions to very valuable material, which would otherwise be overlooked, if he is consulted by those preparing to speak on any of these subjects. Interested professors may likewise be consulted with great profit.

1, 3, 5, 6, 7, prices given in the February number of *THE STUDENT VOLUNTEER*, pp. 8 and 14.

(2) \$1.75, (our price, \$1.45); (4) Paper, 35 cts.; (8) \$2.00; (our price, \$1.63); (9) \$2.

---

## THE MISSIONARY ALCOVE.

---

(Any publications noticed in this magazine will be sent post-paid on receipt of price. Address, Student Volunteer Movement, 80 Institute Place, Chicago.)

In studying the methods of arousing a missionary interest among fellow-students and other friends, possibly we as volunteers have not realized the importance of the proper use of good missionary tracts and leaflets. There is an eleven-page leaflet on "Brazil" (2 cents), written by John R. Sampey, which gives a very interesting statement of the beginning of Protestant effort in that country and of the work of the Baptist Church there during the past twelve years. Another tract of the same size by Dr. J. W. M. Williams on "China, A Hopeful Field for Missionary Labor" (2 cents), while written by a Baptist, is of such general interest that any volunteer, no matter what his denomination, would do well to read it and use it. Either of these two tracts may be purchased by addressing Maryland Baptist Mission Rooms, 9 West Lexington St., Baltimore, Md. And when writing to this address no one could do better than to enclose six cents additional for their "Catalogue of Publications." This is the best catalogue of missionary pamphlets that has come to our desk, containing the titles and prices of several hundred missionary tracts published by different denominations. The American Baptist Missionary Union, Tremont Temple, Boston, also publishes a valuable list of

about seventy maps and tracts which can be gotten by writing them and enclosing a one cent stamp.

The American Board of Commissioners for Foreign Missions (1 Somerset St., Boston, Mass.) sends us two especially good tracts. The one is a four-page leaflet by Mrs. H. Grattan Guinness entitled, "Strange but True: a Parable." (50 cents per 100.) This simple way of putting the duty of evangelizing the world has already had a wide influence and surely it will be blessed of the Lord yet more. The other is a twenty-four-page tract by Rev. F. T. Bayley on "Testimonies to Missions." (50 cents per 100.) Volunteers will find this very helpful in answering the objections made by those who do not believe that foreign missionaries are accomplishing any good in their work.

The February number of the *Regions Beyond* contains a very valuable symposium on "What are the Ten Best Missionary Books?" Replies had been received from over forty leading men and women representing many sections of the church in the whole Christian world. Volunteers will be interested in knowing the result of this canvass. The following is a list of the books recommended, arranged in order according to the number of votes which each received:

- 1, Autobiography of *John G. Paton*; 2, Smith's life of *Henry Martyn*; 3, Sherwood's life of *David Brainerd*, and Blakie's *David Livingstone*; 4, Smith's life of *Carey*; 5, *Mackay of Uganda*, by his sister; 6, *Missionary Enterprises in the South Seas*, by John Williams, and Pierson's *Crisis of Missions*; 7, Life of *Bishop Hannington*, and autobiography of *Wm. C. Burns*; 8, Report of the *Mildmay Conference of 1888*, Smith's *Short History of Missions, In the Far East*, by Miss Geraldine Guinness, Thompson's *Moravian Missions*, and Lovett's life of *James Gilmour*; 9, *Encyclopedia of Missions*, by Bliss, and *Evangelization of the World*, by Broomhall; 10, Miss Yonge's life of *Bishop Patteson*, life of *Adoniram Judson*, and Pierson's *Divine Enterprise of Missions*. Bands will do well to secure this copy of *Regions Beyond*, where the votes are recorded in full. The suggestions of these different men and women who are interested in missions will prove very helpful in selecting books for a missionary alcove.



# The Student Volunteer.

---

Published Monthly by the  
STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS  
80 INSTITUTE PLACE, CHICAGO.

---

BOARD OF EDITORS { JOHN R. MOTT  
D. WILLARD LYON  
MISS ELIZABETH WILSON  
MANAGING EDITOR—FRANK A. KELLER

---

*Subscription Price, 25 Cents a Year in Advance.*

---

*Entered at Chicago Post Office as second class matter.*

---

---

The Volunteer Movement is in a position to enter several doors of unusual opportunity if it can have the judicious co-operation of its friends. Since its inception the Movement has never had to do more than simply to state its needs in order to secure adequate assistance. This has been due to three facts. First and most prominent—the financial condition of the Movement has always been made an object of definite, believing prayer. Then, all contributions large and small have been very economically administered. Almost all of the work has been done by workers who were in a position to require no salary. Even where salaries have been paid they have been comparatively small. Rents have been light, and the equipment of the office simple and inexpensive. All money has gone directly into the work of promoting the objects of the Movement. This suggests a third reason why those who have understood the Movement have gladly and generously rendered it financial aid. They recognize that it is one of the farthest reaching objects to which they can contribute. It touches and helps all colleges and seminaries, all denominational and other missionary agencies, all missionary lands, and all

phases of missionary effort. A few have given large amounts—ranging from \$500 to over \$1,000; quite a number have contributed from \$50 to \$300; and a great many have sent in offerings of from one dollar up to \$25. All these gifts have been very cheerfully proffered. There is, moreover, that best reason to believe that they have been consecrated and followed with prayers, viz: the many-fold fruitage which they have made possible in the raising up, developing, and sending forth of laborers into the almost over ripe harvests of this generation. In estimating the causes of the spiritual power of the Volunteer Movement it is necessary to consider not only those who have prayerfully given body and mind and heart and time to it, but also those who in the same spirit have given money. There is great truth in what Dr. Pierson said one day in Indianapolis: "Consecrated money is omnipotent, omnipresent, and eternal."

Two thousand dollars are needed by the Movement during the next six months in order to do the work right at hand. At least three important pamphlets should be issued at once and given wide yet wise circulation, in order to promote the development of the Volunteer Bands, and to stimulate more helpful effort among the churches by the volunteers during their vacations. The new system of records recently devised, which will render the office department of far more service to the Bands and Church Boards, should be introduced immediately. The most competent returned missionaries and home missionary leaders should be secured before it is too late, to assist at the Missionary Institutes to be held at the Summer Schools, and a special effort should be put forth to secure a large attendance of volunteers. Something should be done to make possible the answering of the many urgent calls coming in from colleges all over the country for visitation before the year closes. There have been between two and three times as many such calls as we could respond to. In doing these things we best promote the ultimate end of the Movement—the hastening forth of volunteers into the foreign field. Would it not please God to have all these things done? Shall we not realize what it means in this connection for us to be laborers together with Him?

On the 20th of February the Presbyterian Board of Foreign Missions resolved to 'issue a call for a week of self-denial and prayer for the third week of March (19th to the 26th), in the fervent hope that it may result in a quickening of our spiritual life at home, and in a larger manifestation of the favor of God in our work abroad.' This is not a call to a series of special services, "but to a personal and family observance of a week of true self-denial and prayer." The call is made in the belief that it will please God to see the whole Church "united in supplication and sacrifice for the sake of his kingdom. He is calling us to a large forward movement, and to the occupation of the much land remaining to be possessed. We can not go forward to possess it unless we go in prayer and the overmastering conviction that the claims of His cause upon us are supreme."

---

A great advance step in the work of foreign missions was taken at Albany on the 11th of December, 1892, when the Board of Regents granted to the Board of Managers of THE INTERNATIONAL MEDICAL MISSIONARY SOCIETY, through its representative, George D. Dowkontt, M. D., a charter for "*A Missionary School of Medicine*," the first institution of its kind in the world.

Dr. Dowkontt has been working patiently and prayerfully for years to bring this about, and at last his efforts and faith have been most graciously rewarded. There are already a large number of students at the school; and the Doctor hopes to open in the fall with a still larger class. He will gladly send catalogue and circulars to any applicant. Address Geo. D. Dowkontt, M. D., 121 East 45th street, New York City.

---

#### IMPORTANT NOTICES TO VOLUNTEERS.

*Have any volunteers from your institution gone to the foreign field?* If so, please write us *at once*, giving name, foreign address, and any data you have at hand, or can conveniently secure, regarding their work.



When writing to the Secretaries of Boards or Woman's Societies, volunteers should not neglect to enclose stamps for reply if one is requested.

---

It is well to remember that the Board Secretaries are very busy men, and that they have a great many demands made on them; they are glad to reply to questions of *importance*, and to explain to prospective applicants matters directly connected with application or service, but volunteers should not impose on this Christian courtesy by asking them to reply to a lot of questions on unimportant or irrelevant points.

---

Be perfectly free to write to the volunteer secretaries at any time, tell us about your work and ask for any information you wish about the missionary work, literature, fields, boards, etc., we will be glad to answer you if we know, and if not, will try to refer you to a reliable source of information.

---

## NEWS AND NOTES.

---

Eight Chicago University men are under appointment, and four more have entered their applications.

The Band of Bethany College is making arrangements to bring a young Japanese student to America and educate him. He was converted by their own representative on the field. He expects to come next fall and begin his preparation for the ministry in the same institution with those students who *sent one to preach that he might believe*.

Each member of this Band represents some foreign field, and at every meeting brief reports of progress are given. Several members have correspondents on the fields which they represent, so their reports are fresh and full of interest.

The Colgate Band, which conducted such an exceedingly interesting and valuable course of studies on China last year, has had an equally interesting course on Japan this year. The monthly meetings are held in the Baptist church, and are so

popular that in addition to the large number of students, many citizens of Hamilton attend.

The members of the church in which the meetings are held have nearly doubled their contributions to foreign missions during the past year.

The subjects of these monthly meetings are very suggestive: "The Geography of Japan," "The Resources and Industries of Japan," "The People of Japan," "The Women of Japan," "The Language and Literature of Japan," "The Opening and Modern Development of Japan," "The Government and Politics of Japan," "Early Romish Missions in Japan," "American Baptist Missions in Japan," "Japanese Buddhism," "The Influence of Western Philosophy," "Missions of the Universalist, Unitarian, and German Liberal Churches in Japan," "Congregational Missions in Japan," "Presbyterian Missions in Japan."

The fact that the number of volunteers in the University of Nebraska Band has been doubled since the opening of the current college year adds force to the item below. Our correspondent's note is so evidently the outcome of a deep conviction regarding this all-important feature that we insert it in full:—

"Some time ago the Band of the University of Nebraska prayed earnestly that one of their fellow students would volunteer within the next month. In two weeks their prayer was answered. Putting more trust in God's promise to hear and answer prayer they humbly prayed that another might respond to the call during the next week. Ere the next *day* was over another had volunteered, and before the week ended, still another had pledged her life for the perishing. 'O ye of little faith!' The prayer was repeated but up to the time of the Band meeting, one week later, it seemed unanswered. They humbly asked that it might be answered before the close of that day. 'Ask and ye shall receive.' Within a half hour He received another pledge of service on the foreign field. Another prayer that one more might volunteer before the next meeting was answered just after the Band meeting was closed. O! Let us 'pray *earnestly* the Lord of the harvest that He thrust forth laborers into His harvest.' "

## METHODS.

## MAP MAKING.

## I. WHAT TO USE.

1. *A stretcher*, consisting of four strips of wood  $2\frac{1}{2}$  inches wide and 10 feet long. Beginning at the ends bore five small holes 6 inches apart in each strip; by the use of hard-wood pegs you can make a stretcher, or frame, that can quickly be changed to almost any size from 6 to 10 feet square.

2. *White muslin*, the more starch in it the better, double width, or if you cannot get it, single widths neatly sewn.

3. *Cups*, in which to mix paints, any old cups will do.

4. *Paints*, white lead, lampblack, and as many of the following dry colors as you wish: Vermillion, chrome green, chrome yellow, ultra-marine blue, and vandyke brown.

5. *Varnish, japan, and turpentine*, for mixing colors; *do not use oil*.

6. *Brushes*, one small brush for black lines and lettering, and one or two others.

## II. WHAT TO DO.

After selecting the map you are to copy, draw perpendicular and horizontal lines across it,  $\frac{1}{2}$  inch apart, decide on the scale of your large map, (if you use the maps in the Encyclopædia of Missions as patterns, let 1 inch = 1 foot and you will have maps 8 x 10 feet,) adjust the stretcher, tack the muslin to it, and with a very soft pencil draw lines across the muslin corresponding to those on the small map, but on the enlarged scale. A string or strip of wood will serve as a straight edge. Now by copying a square at a time you will quickly finish the outline of the map. Then comes the coloring. *How to mix the paints:* This is very important. Instead of oil use a combination of 1 part light varnish, 1 part turpentine, and 2 parts japan; stir the colors in as much of the mixture as is necessary to moisten them, when ground to a smooth paste add mixture slowly, stirring all the time, until quite thin. Use white lead to lighten the shades. Moisten the muslin with a brush or sponge and while still moist do the painting. As soon as the cloth is dry the paint will be dry.

The great difficulty in map making has been to avoid the spreading of colors. Some have tried sizing the cloth with glue-water, others have used calcimine, but both methods made heavy, and dull-colored maps. If these directions are followed the colors will not run at all, and the maps will be light, durable, and easily handled. Mark all mission stations plainly with squares, circles, or crosses. Add physical features, such as rivers and mountains, which are of special importance from their relations to mission stations; omit others. Print the name of the country, its area, and population, at the top of the map in large letters, and the name of each division of the country across its face. You will need at least three sizes of letters and can get them in either of the following ways: (1) If skillful at this work draw them free-hand. (2) Get a printer to print on cardboard an alphabet of the largest letters he has, they will be from 2 to 6 inches long, then with a ruler and pencil you can easily draw on cardboard the other sizes needed, or still more easily by using a pantagraph; cut out the letters, lay them on the map, outline with a pencil, and fill in outlines with the lampblack mixed in the same way as the colors. (3) Ask some sign painter whether he does not want to contribute a couple of hours' work to the cause of missions, he will do it if you approach him in the right way, and it will give you an opportunity to do some personal work while he is doing the lettering. It is well to have in one corner of the map, a map of some well-known state or province drawn on the same scale, together with some comparative statistics. Or in a case like Japan it is sufficient to print: Area = area of California (nearly). Population =  $\frac{2}{3}$  that of United States.

Map making means some work, possibly some sacrifice. One man gave his recreation hour for two weeks to this work, but in return for his time and labor, he had a splendid map of China that was of the greatest service in impressing people with the vast area and the enormous population of this country for which Guernsey of Colgate pleaded, and for the evangelization of which he is now giving his life. Shall we not work "with tireless energy" along this and every line that promises to help inspire Christ's followers with a burning enthusiasm to "Preach the gospel to the whole creation"?

## CALLS FROM THE FIELD AND BOARDS.

Dr. Judson Smith, of the A. B. C. F. M., writes us:

"The need is very urgent and it is not easy to find the persons we want. We need two men of such make-up as the Rev. John G. Paton, the missionary to the New Hebrides, at two different points in our Micronesian field. If each of the two men were to have, in addition to a college and theological education, a good medical training, this would be exceedingly desirable; round-about men competent for all kinds of service, sound in judgment, with genuine missionary devotion and with the special equipment named above, these are the most urgent needs which we now have. "We should be glad to have these two men with their wives on the way by the first of June."

We clip the following from the organ of the Student Volunteer Missionary Union of Great Britain:

## WANTED AT ONCE!

	Ord.	Med.	Lay.	Fem.	Total.
Bible Christian Missionary Society...			3		3
Congo Balolo Mission.....		1			1
Church Missionary Society .....	65	8	42	7	122
Church of England Zenana Missionary Society.....		2 Fem.		15	17
Evangelization Society for South America .....					1
Free Church of Scotland, Foreign Missions .....	2	2 and 1 Fem.	4	3	12
Society for Promoting Female Education in the East .....		2 Fem. and 2 Nurses.		3	7
London Missionary Society.....					63
North Africa Mission.....		2			12
Irish Presbyterian Foreign Mission..	4	1	2	6	13
South American Missionary Society.		1	1		2
Totals.....	71	22	52	34	253

On another page of the same number of *The Student Volunteer* (British) the total number of volunteers in Great Britain is given as 396. Compare this number with the total above, and consider that these volunteers are in various stages of preparation, having at least from one to four years of study before them, and the startling fact confronts us that less than 100 men are at hand to meet the demand for 253 to *merely sustain the "existing work"* without taking one advance step. Surely, fellow-students, this is a call for earnest, agonizing prayer, and for lives.



The recent Decennial Conference of missionaries in India sends over an appeal to the Church of Christ in Europe, America, Australasia and Asia, from which we clip these burning words: "We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, — '*Give ye them to eat.*' An opportunity and a responsibility never known before confronts us: \* \* \* In the name of Christ and of the unevangelized masses for whom He died, we appeal to you to send more laborers at once. May every church hear the voice of Christ saying, 'Separate me Barnabas and Saul for the work whereunto I have called them.' In every church may there be a Barnabas and Saul ready to obey the Spirit's prompting. Face to face with 284,000,000 in this land, for whom in this generation you as well as we are responsible, we ask: Will you not speedily double the number of laborers? Will you not also lend your choicest pastors to labor for a term of years among millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by Omnipotent God?"

---

## YOUNG PEOPLE'S SOCIETIES.

---

Dr. Francis E. Clark says, "I find Japan unexpectedly ripe for the Christian Endeavor idea."

"Two Endeavorers of Victoria, Australia, have raised \$1,250, and opened a little Chinese Chapel."—*Missionary Review*.

The "Advocates of Christian Fidelity" of the Court Street Free Baptist church, Auburn, Me., are represented on the field by Rev. and Mrs. E. B. Stiles, who are called the "A. C. F. Missionaries," and who are supported largely by this society. Every young people's society ought to have a representative on the field supported by its money and its prayers.

It is a striking fact that within the same decade which marked the inception, extension, and definition of the Student Volunteer Movement, the young people's movement in connection with the various churches had its rise and its marvelous de-

velopment. The latter, now manifesting itself under different names, e. g. Young People's Society of Christian Endeavor, Epworth League, Young People's Union, etc., includes within its ranks millions of members. The former has on its roll but a few thousands. May it not be that these two movements are to sustain a very special relation to each other in the solution of that greatest problem of the generation—the evangelization of the world? If the Volunteer Movement raises up for the Missionary Boards men and women enough to carry the Gospel to the whole world during the generation, may it not be that the many young people's societies can raise the money necessary to send them? Let the millions send the thousands!

---

### SAILED.

---

One of the first Corresponding Members of the Movement in the South was Rev. P. F. Price. While a student at Union Theological Seminary, (Va.,) during the year 1889-90, he represented the Executive Committee in the State of Virginia. At the close of the year he sailed to China, where he has since been laboring with gratifying success. The deep spiritual power which was shown in all he did at home has been the chief characteristic of his work in China. Address: Kia-hing, Care of Mission Home and Agency, Shanghai, China.

Rev. Edward B. Haskell graduated from Marietta College, and also from the Oberlin Theological Seminary. While a student at the latter institution, during the college year 1890-91, he was Corresponding Member for the State of Ohio. During his partial tour of the colleges of the State, he enrolled upwards of one hundred volunteers and did much to stimulate missionary interest on other lines. After completing his studies he went out to Bulgaria. After about one year's study on the language he was able to write a few weeks ago: "Celebrated New Year's Day by preaching my first sermon in Bulgarian. John 12:32—'Attractive Power of the Cross.'" He appeals to the volunteers of America not to forget the 100,000,000 of people of the Slavic races of Eastern Europe in their campaign to evangelize the world in this

generation. Mr. Haskell is working under the American Board, and his salary is paid by his old college and the Congregational churches of Marietta. Address: Samokov, Bulgaria.

Mr. R. F. Lenington, a graduate of Illinois College, class of '91, entered the class of '94 in the McCormick Theological Seminary, but was called out to Brazil last summer by the Presbyterian Board. Being the son of a missionary in Brazil, he knew the language and could enter at once into the work. Several of the workers in that country had been removed by sickness or death, and Mr. Lenington was the only one in the country who could immediately fill the gap. He has charge of two churches fifty miles apart, besides a colony from one of these churches twenty miles distant from its parent. His itinerating covers all the section of country embraced by these churches. While in this country he served for several months as one of the Corresponding Members for Illinois. Address: Guarapuava, Estado de Parana, Brazil, S. A.

---

## FINANCIAL STATEMENT.

---

The editorial on page 31 brings out clearly the urgent need of \$2,000 that the Volunteer Movement may be able to accomplish the work undertaken for this year. The following gifts which have been received during the month are gratefully acknowledged:

Miss Jeanie M. Clark, Cleveland.....	\$ 6.00
Mr. S. D. Gordon, Cleveland.....	5.00
Mrs. J. Livingstone Taylor, Cleveland.....	25.00
(For needy students' subscriptions to THE STUDENT VOLUNTEER)	
Mr. Horace T. Pitkin, New York.....	5.00
(For needy students' subscriptions to THE STUDENT VOLUNTEER)	
Mr. G. C. Worth, New York.....	5.00
Students' Christian Association of University of Michigan, Ann Arbor.....	135.00
Miss Rebecca F. Morse, New York.....	10.00
Mrs. D. B. Wells, Treasurer of fund subscribed at a recent meeting at Fort Wayne.....	64.50
Mrs. John King, Treasurer, Claysville, Pa.....	28.00
Y P. S. C. E. Contribution.	
Miss Annie Gaylord, Normal, Ill.....	2.00
Miss Morda Stevens, Faulkton, So. Dakota.....	1.00
Total.....	\$286.50





Princeton Theological Seminary Library



1 1012 01464 8861

PERIODICALS

**FOR USE IN LIBRARY ONLY**  
**PERIODICALS**

**For use in Library only**

**For use in Library only**

